

CATECHISME
COMMON PLACE BOOKE,
and Textuall, for young and old, learned
and unlearned; teaching the narrow way
and straight gate vnto two Kingdoms
of Grace, heere beneath vpon
earth, and of Glory aboue
in heauen.

And very necessary to bee knowne of all
men that desire their temporall and eternall
good and saluation; handled according
to eight and thirtie common places of
the holy Scripture.

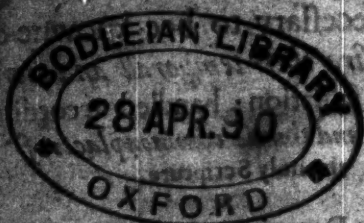
By Robert Pennington, Minister of
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1. Tim. 3. 16. 17.

The whole Scripture is given by the inspiration of God, and is
profitable to teach, to conuince, to correct, and to instruct in
righteousnesse. That the man of God may be absolute, being
made perfect to all good workes.

14. 19. 4. 339 London,

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TO HIS VERY LO-
VING FATHER, M. RO-
BERT PENNINGTON, and to his
deare Mother, and to all his Kin-
dred both on Fathers and Mothers side,
especially the Right Worshipfull, Sir Iohn
Deane; also to the whole Parish of Hen-
ham, his Native Towne, and to all other Pa-
rishes that have been partakers of his Ministry
both in England and Ireland; R.P. wisheth
increase of grace upon earth, and ful-
nesse of glorie in hea-

When I seriously considered
with my selfe (deare Pa-
rents, and you all my
Christian COUNTRYMEN and Bre-
thren) what Saint Paul, that wor-
thy Apostle writeth vnto Timothie
concerning widdowes; *If any wid-*
dow haue children or nephewes, let
them learne first to shew godlinesse to-

ward their owne house, and to recompence their kindred; for that is an honest thing, and acceptable before God, 1. Tim. 5. 4. As also what the Hea-then Philosopher by the meeke in-
 stinct of Nature could say; *Non nobis nati sumus sed partem parentes par-tem amici partem Patria sibi vendi-*
cant; considering, I say, these gol-
 den sayings of Grace and Nature,
 I held it my part and dutie first to
 shew vnto you some token of my
 loue and thankfulness, and to vie
 some meanes or other toward re-
 compencing of all those manifold
 and great benefits that I haue re-
 ceined of you especially (louing
 Parents), and not onely for the
 things past (which alone are so
 great and many, that I can neuer
 sufficiently recompence), but also
 for that hope which you haue gi-
 uen me of the things that are to
 come. I meane that Patrimonie
 and

and inheritance, which by successi-
on hath been left vnto you by your
Predecessors from many generati-
ons. And because there is a saying
in the Schooles, *Bonum quo commu-
nius eo melius*: A good thing the
more common the better. I haue
thought it not much amisse to
ioyne with you my native Towne,
and all other Parishes both of this
Kingdome of England, and that o-
ther of Ireland (which are not a
few), that haue been partakers of
my Ministerie; intending hereby
not onely (as I am not ashamed to
confesse) your temporall and eter-
nall good; but also somewhat re-
specting mine owne in the better
satisfying and clearing of my con-
science, in supplying after some sort
by writing what hath been by mee
heretofore defectiue in speaking;
yet notwithstanding I trust also in
both of these ends, to the glorie of

God, and of his Sonne Christ Ie-
 sus. *Hypocrites* that learned Physiti-
 on in one of his aphorismes hath a
 sentence to this effect, concerning
 progresse from one natural operati-
 on to another, *Quod paulatim fit tu-
 rum est*; that which is done layserly
 is done surely. This rule is true and
 good not onely in nature, but also
 in grace and art, and hath preuai-
 led with me to make one step more
 of preparation vnto those eight
 and thirtie Artes, which I haue al-
 ready promised vnto the World
 by writing; and if God spare mee
 time and abilitie, I hope I shall
 performe. In the meane while,
 before I publish an Arte of
 Christ, I haue thought it fit first to
 collect, and draw both it and the
 rest following into this short Ca-
 techisme (which also because it is
 handled according to eight and
 thirtie heads, I call a common
 place

place-booke, and for that there is
in it almost nothing but the meere
text of the holy Scriptures I tearme
also a Textuall. So ioyning all the
three degrees of the studie of Diui-
nitie together as they be set downe
by that learned man Master *Vrsine*
in his Catechisme, and briefly to
shew the grounds and heads of the
said Artes onely out of the holy
Scriptures; which as I teach by
word of mouth in my particular
Charge, so haue I thought it good
to publish the same by writing vn-
to all Christian people. And espe-
cially vnto you (deare Parents and
Townesmen); vnto whom nature
hath first tied me; and then to all
my Christian brethren that in time
past haue been my Auditours, vnto
whom conscience after some sort
hath bound me, who I hope will ac-
cept it in as charitable sence & mea-
ning, as I doe publish it: intending
here.

The Epistle Dedicatory.

hereby first and principally God
his glorie; and in the second place
the discharge of mine owne con-
science, & the good of his Church.
And so committing you all vnto
Gods mercifull protection, hoping
for his blessing vpon this my la-
bour, I cease to trouble you
any further.

**Your louing Sonne in
the Lord to command,**

**And to you all my Kinsmen,
Countrimen and friends
a welwisher.**

R.P.

THE EIGHT AND
thirty common places of the ho-
ly Scriptures handled in this
Catechisme are
these.

- 1 **O**f Christ.
- 2 **O**f Heauen.
- 3 **O**f Spirituall things.
- 4 **O**f Corporall things.
- 5 **O**f Externall things.
- 6 **O**f Coucting.
- 7 **O**f Reading.
- 8 **O**f Meditation.
- 9 **O**f Obseruation.
- 10 **O**f Inspiration.
- 11 **O**f Personall practice.
- 12 **O**f Time.
- 13 **O**f Indowment.
- 14 **O**f Intention.
- 15 **O**f Vocation.
- 16 **O**f Reference.
- 17 **O**f Seeing.

The Contents.

- 18 Of Hearing.
- 19 Of Smelling.
- 20 Of Tasting.
- 21 Of Feeling.
- 22 Of Understanding.
- 23 Of Affecting.
- 24 Of Concealment.
- 25 Of Outward Prayer.
- 26 Of Ensample.
- 27 Of Speaking.
- 28 Of Writing.
- 29 Of Doing.
- 30 Of Benediction.
- 31 Of Administration.
- 32 Of Receiuing.
- 33 Of Refusing.
- 34 Of Conuersation.
- 35 Of Experience.
- 36 Of Dying.
- 37 Of the Particular.
- 38 Of the Generall Indge-
ment.



A CATECHISME,
COMMON PLACE BOOKE,
and Textuall for young and old,
learned, and vnlearned, &c.

Question.

WHich is the first and most
necessary knowledge, &
learning that the word
of God, or the holy
Scriptures doe teach vs,
both for our temporall and eternall hap-
pinesse?

A. The knowledge of God, and of
his onely Sonne Iesus Christ. For the
excellent knowledge sake of whom
Saint Paul counted all things losse, and
did iudge them to be dung, that hee might
win Christ, and might be found in him, not
hauing his owne righteousness, which is
through the law, but that which is through
the faish of Christ, *even the righteousness*
which

A Catechisme,

Phil. 3. 8.

9. 10.

Ioh. 14. 6.

Rev. 1. 1. 8.

which is of God through faith, that hee might know him, and the vertue of his resurrection, and the fellowship of his affliction, and bee made conformable vnto his death. And Christ himselfe saith thus of himselfe, I am that way, that truth, and that life. Againe, I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, which was, and which is to come, euen the Almighty and Prince of the Kings of the earth: and therefore the knowledge of Christ is first and most necessarie.

Q. Which is the second knowledge and doctrine necessarie to bee learned out of the bookes of the old and new Testament, by all men that would attaine vnto eternall saluation?

A. That doctrine and reuealed truth of God concerning heauen, and life everlasting, which is the gift of God, through Iesus Christ our Lord. And shall bee giuen as a reward to them, which through pati-

Rom. 2. 7.

ence in well doing, seeke glory, and honour, and immortality. For if we be children of God, we are also heires, euen the heires of God, and heires annexed with Christ, if so
be

be that we suffer with him, that we may al- Rom. 8.
 so bee glorified with him: for wee are to 17.18.
 count that the afflictions of this present are
 not worthe of the glory that shall be shewed
 vnto vs. For in heauen are the things
 which eye hath not seene, neither eare hath 1. Cor. 2.9.
 heard, neither came into mans heart, which
 God hath prepared for them that loue him;
 and which they shall receiue (besides the
 hundred fold now at this present) that for-
 sake all for Christs sake and the Gospels. Mat. 19. 29

Q. Which is the third Art and in-
 struction which maketh much vnto
 mans good, both temporall and eternall,
 and is taught in those threescore and six
 bookes which wee commonly call the
 Bible?

A. That spirituall learning and in-
 struction which describeth and setteth
 before our eyes the nature of our soules,
 with the vertues and vices of the same.
 For in the beginning God made man in his
 Image, in the Image of God created hee
 him: he created them male and female, Gen. 1. 27.
 and breathed in his face breath of life, and
 the man was a liuing soule. But not long
 after the Creation, sinned by one man cu- Gen. 2. 7.
 red

...dred into the world, and death by sinne; and
so death went ouer all men, in whom all
men haue sinned. Yet as by one mans dis-
Rom. 5. 12 obedience many were made sinners, so by
the obedience of one (even Iesus Christ)
shall many also bee made righteous. And
as sinne had raigned unto death, so might
grace also raigue by righteousness vnto e-
ternall life through Iesus Christ. So that
Rom. 5. 19 now in the soule of man there are two:
Gal. 5. 17. The flesh lusteth against the spirit, and the
spirit against the flesh, and these are con-
trary.

Q. Which is the fourth kind of know-
ledge and doctrine which the word of
God doth lay out vnto vs, as worthy to
be learned of vs for our good and hap-
pinesse?

A. The knowledge of mans body,
one of his essentiall parts, with the natu-
rall faculties and endowments that the
God of nature hath bestowed vpon it:
for first of all the originall and begin-
ning of mans body is thus described by
Moses; The Lord God made the man of
the dust of the ground. And Salomon de-
scribing the miseries of old age, in re-
spect

spect of the bodily part, saith, and dust
 returne to the earth as it was. And for *Eccl. 12. 7.*
 the womans body it is written, that the
 rib which the Lord God had taken from
 the man, made he a woman. And further-
 more in respect of bodily apparell, it is
 said, that they were both naked, and were
 not ashamed: but because they did eate of *Gen. 2. 22.*
 the tree, whereof the Lord commanded *Gen. 2. 17.*
 them that they should not eate. The Lord
 hath said unto the woman, that bee will
 greatly increase her sorrowes and concep-
 tions. And in the sweat of his face shall the *Gen. 3. 11.*
 man eate bread, till he returne to the earth:
 for out of it was he taken because he is dust, *Gen. 3. 16.*
 and so dust shall he returne. *Gen. 3. 19.*

Q. Which is the fifth point of Gods
 truth and learning, that in his books and
 writings he hath reuealed, as behouable
 for all men to know and vnderstand?

A. That wisdom and vnderstan-
 ding of outward things, which the Lord
 God hath created for man, as needfull
 things and helps, both to his temporall
 and eternall happinesse. For our heauen-
 ly Father knoweth that we haue need of all
 these things. And in the beginning God *Mat. 6. 32.*
 saw all that hee had made, and for it was

very good. Yea, the Lord God planted a
 Gen. 1. 31. a garden Eastward in Eden; and there hee
 put the man whom he had made. For out
 of the ground made the Lord God to grow
 every tree pleasant to the sight, and good
 for meate. And besides these vegetatiue
 Gen. 1. 2. things, the Lord God formed of the earth
 every beast of the field, and every fowle of
 the heauen, and brought them to the man,
 to see how hee would call them, &c. For
 God hath made him to haue dominion in
 Gen. 1. 19. the workes of his hands, and hath put all
 Psal. 8. 6. things vnder his feet, &c.

Q. Which is the sixth Art and disci-
 pline, that euery man ought to be instru-
 cted in by the ministry of the holy
 Scriptures, for his good, both in this life,
 and in that to come?

A. The Art of Couetting, which
 teacheth vs how to order and gouerne
 our desires according to true reason,
 which directeth them first of all vnto
 God, as the *summum bonum*, and their
 chiefest object. For as the Hart brayeth
 for the riners of waters, so panteth my soule
 after thee O God. My soule thirsteth for
 Psal. 42. 1. God even for the liuing God; when shall I
 come and appeare before the presence of
 God.

God. And Saint Paul desired to be dissolved and to be with Christ, and commandeth vs to count spirituall gifts, especially 1. Cor. 14. that we may prophesie. Yet may we desire our daily bread, according to the Lords Prayer, and say with the Wise man, *Give me not riches nor pouertie, but feed mee with food convenient for mee.* Pro. 30. 8. but wee must take heed of that which Saint James reproveth, *To lust and not to haue, to enuie and desire immoderately, and cannot obtaine; to fight and warre, and get nothing, because we aske not, &c.* Iam. 4. 2, 3.

Q. Which is the seventh kind of knowledge and learning that is commended vnto vs by the Spirit of God in the holy Scriptures as very expedient for vs?

A. That wisdome and true reason of reading both diuine and humane writings, which are notable meanes appointed by God for the encreasing of our faith, and furtherance of our salvation; for our blessed Sauour commandeth vs to search the Scriptures, for in them we thinke to haue euermall life, and they are they which testifie of him. And Saint Paul willett Timothy, to giue attendance vnto

Ioh. 6. 3

B 2

reading.

reading, to take heed vnto himselfe, and
 1 Tim. 4. vnto learning, and to continue therein.
 13. 16. And in his second Epistle to the said Ti-
 4. 13. machie, he remembers his booke, but espe-
 cially the parchments. And Jeremy com-
 mandeth Baruch to read the roule wher-
 in he had written at his mouth the words
 of the Lord, in the audience of the people in
 the Lords house, upon the fasting day. And
 in that sacred counsell of the Apostles
 and Elders at Ierusalem, James saith, that
 Gen. 36. 6. Moses of old time had in every City them
 28. 15. 21. that preach him, seeing he was read in the
 Synagogues every Sabbath day.

Q. Which is the eighth point of
 skill and learning, which God hath set
 before our eyes, to learne and practice
 according to the truth thereof revealed
 in his word?

A. That skill and Arte of Meditati-
 on, in the practising whereof wee doe
 procure much good vnto our soules. For
 Psal. 1. 1. David doth pronounce that man to bee
 blessed that doth delight in the law of the
 Lord, and in his law doth meditate day
 and night. And he saith no more then hee
 practised himselfe: for so it is written;
 Oh how lone I thy law, it is my meditation
 continually.

continually. Yea God giueth Iosua a flat charge, not to let the bookes of the Law depart out of his mouth, but to meditate therein day and night, that hee might obserue and doe according to all that is written therein, for then should hee make his way prosperous, and then should hee haue good successe. And it is reported of the blessed Virgin Mary the mother of Christ, that she kept all his sayings in her heart. For doe not they erre that imagine euil, but to them that thinke on good things shall bee mercy and truth: yea, the thoughts of the diligent sorely bring abundance, Prou. 21. 5.

Iosh. 1. 8.

Luk. 2. 51

Prou. 21. 5

Q. Which is the ninth kind of wisdom and knowledge that may bee gathered out of the Bible, and very profitable vnto all men, for the guiding of their liues and conuersation?

A. That wisdom and knowledge of obseruing the workes of Gods Creation and providence, which doth greatly confirme and encrease the understanding of the written Word and Truth in vs. Thus Salomon gaue his heart to search and find out wisdom by all things that are done vnder the heauen; this fore-travell hath God giuen to the sonnes of men,

Ecc. 1. 13. humbled them thereby. And when bee pass
sed by the field of the slothfull, and by the
vineyard of the man deservant of under-
standing, and loe it was growne over with
thornes, and nettles had covered the face
thereof, and the stone wall thereof was bro-
ken downe: then he beheld and considered
it well, bee looked upon it and received in-
struction. And doth bee not send the
sluggard to the Pismire to behold her
ways, and to bee wise: yea a greater

Pro. 6. 6. then Solomon commandeth vs to avoid
Prov. 6. 26. thoughtfull care, by beholding the fowles of
the heaven, and by learning how the lillies
of the field doe grow.

Q. Which is the tenth learning and
doctrine that is revealed in the holy
Scriptures, and very necessary to bee un-
derstood of every Christian?

A. It is that mysterie, as I may call
it, or that hidden skill which is proper
only ynto Gods children; shewing un-
to vs the secret inspiration or worke of
Gods Spirit in the soules of his Elect.
For surely there is a spirit in man, but
the inspiration of the ~~Almighty~~ giveth
understanding. And as the wind bloweth
where it listeth; and we heare the sound
thereof;

therof, but cannot tell whence it cometh, Iohn 3. 7.
and whether it goeth, so is euery man that
is borne of the Spirit. Likewise, the Spirit
helpeth our infirmities, for wee know not Rom. 8. 26.
what to pray as we ought, but the Spirit it
selfe maketh requestes for vs with sighes,
which cannot be expressed: for as many as Rom. 8. 1
are led by the Spirit of God, they are the 14. 16.
sonnes of God, and the same Spirit beareth
witness with our Spirit, that we are the
children of God.

Q. Which is the eleuenth knowledge
and wisdom that all men are bound to
learne out of the Word of God, if they
would attaine to temporall and eternall
happinesse.

A. It is that heavenly Prudence, and
good vnderstanding of practising and
doing the Word of God, first of all vp-
on our selues, both in respect of God,
Heauen, our Soules, Bodies and Estates:
For hypocrite (saith our Sauour) first cast Mat. 7. 5.
out the beam out of thine owne eye, and
then shalt thou see clearly to cast out the
mote out of thy brothers eye. And thou
that teachest another, teachest thou not thy
selfe: thou that preachest a man must not Rom. 2. 21.
steale, dost thou steale: saith Saint Paul,
For

Prov. 11. For what saith Salomon, If thou be wise, thou shalt be wise for thy selfe; and if thou be a scorner, thou alone shalt suffer; there-

Mat. 23. 25 fore thou blind Pharisee (saith Christ) cleane first the inside of the cup and platter, that the outside of them may be cleane

Luk. 4. 23. al/o. And what saith the Prouerb, Physician heale thy selfe: yea, remember the per-

Pro. 16. 16. son that travelleth, travelleth for himselfe for his mouth beareth it of him.

Q. Which is the twelfth learning and knowledge, which we are to gather out of the Sacred Scriptures, for the better direction of our liues and conversation.

A. The knowledge and understanding of time; which is so precious a thing, that it is much regarded both of God and wise men: for to all things, there is an appointed time, as time to every purpose under the heauen, yea, God hath made euery thing beautifull in his time, and the beere of the wise shall know the time and iudgement: for to euery purpose there is a time and iudgement, because the miserie of man is great upon him. Yea, doth not man know his time, but as the fishes are taken in a net, and as the birds that are caught

Ecclel. 3. 1.
Ecclel. 3. 11.

Ecclel. 3. 5. 6.

caught in the snare; so are the children of
 men in the euill time, when it falleth upon **Eccles. 9.**
 them suddenly: for it is not for vs to know **12.**
 the time, or the seasons, which the Father **Acts 1.7.**
 hath put in his owne power: but let Israel **Psal. 130.7**
 waite on the Lord; for with the Lord is
 mercie, and with him is great redemption;
 for the patient abiding of the righteous shal **Pro. 10.28**
 be gladnesse, but the hope of the wicked shal
 perishe.

Q. Which is the thirtieth doctrine
 and knowledge that is taught vs in the
 Word of God, as profitable both for this
 life, and that which is to come.

A. That excellent gift of Wisedome,
 and high point of Prudence, which con-
 sisteth in the vnderstanding of our selues
 and our indowments, in relation both
 vnto Christ, and all his benefits eternall,
 internall, corporall and externall. For if
 wee ought to bee diligent to know the **Pro. 27. 23**
 state of our flockes, much more diligent
 ought we to be, to know the state of our
 bodies, but most of all to vnderstand the
 state of our soules, how they stand in re-
 spect of Christ, and life euerlasting. **Da-**
uid, a man after Gods owne heart, could
 say of himselfe; *I will praise thee, for I*
am

Psal 139.

14. 15. 16.

17. 18. 19.

20. 21. 22.

23. 24. 25.

26. 27. 28.

29. 30. 31.

32. 33. 34.

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80. 81. 82.

83. 84. 85.

86. 87. 88.

89. 90. 91.

92. 93. 94.

95. 96. 97.

98. 99. 100.

am fearfully and wonderfully made; mar-
velous are thy works, and my soul know-
eth it well; my bones are not hid from thee,
though I was made in a secret place, and
fashioned beneath in the earth. Thine eyes
did see me, when I was without forme. And
doth not our blessed Saviour rebuke his
Disciples, because they knew not of what
spirit they were. And Saint Paul willeth
the Corinthians, to proue themselves whe-
ther they were in the faith to examine
themselves (saying); Know ye not your
owne selves, how that Iesus Christ is in you,
except ye be reprobates.

Q. Which is the fourteenth learning
and instruction, that al men are bound to
receiue from Gods mouth, through that
sacred instrument of his written Word.

A. That learning and instruction
which doth teach vs how to order and
rectifie our intentions and ends in all
our actions, throughout the whole
course of our liues, which ought to bee
the glory of Almighty God, our owne
temporall and eternall good, and the
temporall and eternall good of our bre-
thren. For so teacheth Saint Paul, say-

1. Cor. 10.

31. 33.

ing), Whether ye eat or drinke, or what-
soever

sooner yee doe, doe all to the glory of God.
 And he pleased all men in all things, not
 seeking his owne profit, but the profit of ma-
 ny, that they might be saved. And that wise
 King Salomon commandeth vs, to intend
 none hurt against our neighbour, seeing he
 dwelleth without feare by vs; for the de-
 sire of the righteous is onely good, and he
 that seeketh good things getteth favour,
 but he that seeketh euill, it shall come to
 him. Therefore the rule of charitie, set
 downe by Saint Paul, is, Let no man seeke
 his owne, but every man anothers wealth.

Pro. 3. 29.

Pro. 11.

23. 17. T. 1.

1. Cor. 10.

Q. Which is the fifteenth doctrine
 and knowledge, that the Word of God
 teacheth vs, for the more quiet and pea-
 ceable guiding of our liues in this
 world; and the better obtaining of the
 world to come?

A. It is the discreet discipline (as I
 may say) which willeth every man to
 vnderstand his owne place and calling
 whereunto the prudent Spirit, Word,
 and Providence of God hath called
 him, whether it be in Church or Com-
 mon wealth, and to exercise and follow
 onely the duties of the same, both in re-
 gard of his generall and particular voca-
 tion

tion

1. Cor. 7.
17. 20.

tion. For as God hath distributed vnto euery man, as the Lord hath called euery one, so let him walke: let euery man abide in the same vocation wherein he was called.

1. Th. 4. 11.

2. Thes. 3.
11.

1. Pet. 4. 15

Pro. 14.

Pro. 17.

Pro. 29.

Therefore the same Saint Paul commandeth men so studie to be quiet, and meddle with their owne businesse, and to work with their owne hands; and reproveth those that walke inordinately, and worke not at all, but are busie bodies. And Saint Peter wilbeth vs to take heed, that no man suffer as a busie body in other mens matters. And Salomon saith, that a busie body is hated: but thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

Q. Which is the sixteenth kind of knowledge and doctrine that is taught in the holy Scriptures, and is commended vnto vs for our great good, and blessednesse in our practice?

A. It is that humble wisdom and gracious Art of Reuerence, and yeelding vp our felues, actions, and possessions not to any creature, but vnto God an Almighty Creator, and a most wise and feinfull Governour: for the iust and the

Eccles. 9. 1.

wife, and their works, are in the hand of God;

God; therefore (saith the same wise Man,
*commit thy wayes unto the Lord, and thy
 thoughts shall be directed: for howsoeuer
 the heart of man purposeth his way, yet the* Pro. 16. 39
Lord doth direct his stepps. In all thy Pro. 3. 6
*wayes therefore acknowledge him, and hee
 shall direct thy wayes. And to this wise-
 dome of Salomon the sonne, is that of
 David the father; Commit thy way unto* Psal. 37. 1.
the Lord, and trust in him; and hee shall Psal. 55.
*bring it to passe, and cast thy burden upon
 the Lord, and he shall nourish thee. And
 doct not the doctrine of the new Testa-
 ment agree to that of the old; For cast* 1. Pet. 2. 2.
all your care on God: (saith Saint Peter)
for he caret for you, 1. Pet. 5. 7.

Q. Which is the seuenteenth Art and
 learning which the holy Scriptures make
 mention of, the vnderstanding and pra-
 ctice whereof is verie profitable to all
 men.

A. It is the Art of Seeing into our
 owne wayes and workes, lest it bee said
 of vs, as our Sauour spake of the Phari-
 sies, *they were the blind leaders of the blind;*
and if the blind leade the blind, both shall
fall into the ditch: for the Lord (saith Sa- Mat. 15. 54
lomon) hath made both these, even the care

Prou. 10.

11.

Eccle. 2. 24.

Mat. 13.

14. 15. 16.

Rid. 1. 15.

Prou. 17. 12

1. Sam. 9. 9

to heare, and the eye to see; and one difference between a wise man and a foole which he makes is this, that the wise man's eyes are to his head, but the foole walketh in darknesse. And is it not a curse upon a people (as Christ saith), that seeing, shall see, and not perceive: but wink with their eyes, lest they should see with their eyes, understand with their hearts, returne, and be healed: but contrariwise, a blessing is pronounced to them that haue eyes and see, and are not as the idols of the Heathen; that haue eyes and see not. Therefore saith Salomon; A prudent man seeth the plague, and hideth himselfe: but the foolish goe one still, and are punished. And this was the cause that in old time, hee that is now called a Prophet was called a seer, because they saw things past, present, and to come.

Q. Which is the eighteenth Art and knowledge that may be gathered out of the holy Scriptures, as verie necessarie to be learned, and practised by euery good Christian.

A. It is the Art of Hearing, that most excellent sence of all good discipline and learning: for as God hath made (as it is before

before said) the eye to see, so hath he made Pro. 20. 12.
 the eare to heare. And how soeuer, we are
 not to giue our hearts to all the words that Eccl. 7. 33.
 men speake, lest wee doe heare our seruants
 cursing vs. Yet Saint James commandeth
 vs, to be swift to heare, but slow to speake, Iam. 1. 19.
 and slow to wrath: for a wise man shall
 heare and increase in learning. Yea, saith Pro. 1. 5.
 the only instrument of our iustification com- Rom. 10. 17.
 meth by hearing, and hearing by the Word 17.
 of God; therefore we are commanded by
 that wise King, not onely to heare, but to Pro. 7. 24.
 hearken to the words of Gods mouth: for
 what a miserable state are they in, whose A& 28. 27
 hearts are waxen fat, and their eares are
 dull of hearing; on the contrary, how
 blessed are they that heare instruction, that Pro. 8. 33.
 are wise and refuse it not; that heare wis-
 dom watching daily at her gates, and giuing
 attendance at the postes of her doores.

Q. Which is the nineteenth point of
 learning and knowledge that is mentio-
 ned in the holy Scriptures, and tendeth
 also to the glorie of God, and good of
 man?

A. It is the naturall learning of the
 third Sence, called smelling, which God
 the Creator of all things hath also giuen

to

to man, and hath made diuers objects to
 giue content and pleasure to the same:
 for as it is said of the two former Sences,
 God hath made the eye to see, and the
 eare to heare, so may it be spoken of this
 and the two other following, God hath
 made the Nose to smell, the Tongue to
 taste, and the whole body to feele: for
 Psal. 115. 6 man is not as the Idols of the Heathen,
 that haue noses and smell not, but (as Sa-
 Pro. 17. 9. lomon saith) Oynment and perfume re-
 ioyce the heart, so doth the sweetnesse of a
 mans friend by heartie counsell. Yea, the
 Lord is said to smel a saueur of rest, from
 the burnt offering of Noah; and precise-
 ly commanded the people of Israel to
 offer a burnt offering vnto the Lord for
 Gen. 3. 21. a sweet saueur. And Christ is said, to pre-
 Exod. 19. 1 ferre the saueur of his Churches oynment
 aboue all Spices, Cantic. 4. 10.

Q. Which is the twentieth doctrine
 and learning, that we find written in the
 bookes of God, the knowledge whereof
 is not to be despised.

A. It is the art of Tasting, which is
 the fourth Sence that God, the Author
 of Nature, hath giuen vnto man to vse
 vnto his glorie. And therefore to please
 this

Common place-booke, &c.
this sence, hath the Lord God made out of Gen. 2. 9
the ground to grow euery tree (not onely)
pleasant to the sight, but also good for meat.
And old Isaac commanded Esau to
make him satorie meate, such as he loved, Gen. 27. 4
and to bring it to him, that he might eate,
and that his soule might blesse him before
he died. But as there is a corporall calling
spoken of in the Scriptures, so there is a
spirituall. Obtaſte ye, and ſee how gra-
tious the Lord is, blessed is the man that
trusteth in him. And Saint Peter exhor-
ting men to desire that sincere milke of
the Word, that they may grow thereby, v. Pet. 1. 2. 3.
ſeth this reason, because they haue taſted
that the Lord is bountifull. And Wise-
dome ſaith, Come, eate of my meate, and
drinke of the wine that I haue drunke. *Prou. 9. 5.*

Q. Which is the one and twentieth
point of learning and knowledge that is
written of by the pen of Gods Spirit, in
the booke of the old and new Testa-
ment, and not to be contemned by any
good Christian.

A. It is that doctrine that concer-
neth the fifth and last Sence, that is of
feeling, which the great God of Nature
hath diſperſed throughout the whole
bodye/
C

bodye, and every part thereof, teaching
thereby, that euerie Member in the spi-
rituall bodye of the Church should haue

1. Cor. 12. *a fellow feeling of one anothers griefes and*
16. *smile: for the hands of man are not as the*

Rom. 11. *hands of the Heathen Idols, which haue*
16. *hands and reueb not: but as our Sauti-*

Psal. 115. 7 *our once said vnto vnbeleeuing Thomas,*

Io (if like cause requires for the cōfirma-

Ioh. 20. 27. *tion of a truth, may it be said to all liuing*

men), Put thy finger here, and fee my

hands, and put forth thy hand, & put it in-

to my side, and be not faithlesse, but faith-

full. Here did Christ vse this sence for

the confirmation of the faith of *Tho-*

mas. And Saint *Iohn*, whom Christ lo-

ued, the more to establish the truth of

Christs Humanitie, is not content with

the two sences of hearing and seeing,

1. Ioh. 1. 1. *but addeth; And these hands of ours haue*

handled of the Word of life.

Q. Which is the two and twentieth

Art and wisdom, that is revealed in the

holy Scriptures, and is commended vnto

vs for our learning and practice?

A. That wisdom & knowledge which

enformes our vnderstanding, not onely

contemplatiue, but also practiue; for the

wise-

wisdom of the prudent is to understand Pro. 14. 8.
 stand his way. And good understanding
 maketh acceptable. Now the knowledge Pro. 13. 15
 of holy things is understanding: for the be- Pro. 9. 10.
 ginning of wisdom is the feare of the
 Lord; all they that observe them have Pl. 111. 10
 good understanding; therefore get wisdom; Prou. 4. 7.
 above all thy possessions get understanding. 1. 2. 3. 4. 5.
 Say unto wisdom, thou art my sister, and
 call understanding thy kinswoman; and be Prou. 9. 4.
 not children in understanding, but in un-
 derstanding be of a ripe age. Let not men- 11 Cor. 14.
 cis and truch forsake thee, bind them upon 29.
 thy necke, and write them upon the tables of 1. 1. 2. 3. 4.
 thy heart; so shalt thou find favour, and Prou. 3. 14.
 good understanding in the sight of God and
 men. And our Sauiour reproveth his
 Disciples, saying; Are ye yet without un- Mac. 15. 16
 derstanding. And Saint Paul prayeth
 for Timothy, that the Lord would give 2. Tim. 2. 7.
 him understanding in all things. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. Which is the three and twentieth learning and instruction, that we are to receiue from God out of his holy Word, as making both to our temporall and eternall good.

A. That instruction and learning that setteth before our eyes the Law and or-
 der,

der whereby we are to governe the passions and affections of our soule, which we are to set on the things that are above, and not on the things that are in the earth. And the inordinate affection, Saint Paul commandeth vs to mortifie; for they that are Christs; haue crucified the flesh, with the affections and the lusts, yet are we to haue naturall affection: for they that are without it, are numbered with euill doers. Nay, we are flatly commanded, to be affectioned to one another, as our soules are members of one another. And againe, to be of like affection one towards another. And when Ioseph beheld his brother Benjamin his brothers sorrowe, it is said, that he made haste to embrace affectionate, and was influenced toward his brother, and sought where to weepe. And it is said of our Saviour, that because the multitude had continued with him three dayes, and had nothing to eate, he had compassion on them.

Q. Which is the fower and twentieth Art and learning, that may be found in the compasse of the Bible, and is profitable for all men, to practice in their life and conuersation.

A. The Art of Concealment, whether

ther of good, euill, or indifferent things,
as it shall make most to Gods glory, our
owne, or our neighbours good: for the
discretion of a man deferreth his anger, and **Pro. 19. 11.**
his glorie is to passe by an offence. And hee
that concealeth a transgression seeketh loue:
but he that repeateth a matter separateth **Pro. 17. 9.**
the Prince. It is enough for slanderers to
discover secrets: for he that goeth about as
a slanderer, discovereth a secret: but hee
that is of a faithfull hart concealeth a mat-
ter. And a man of understanding will keepe **Pro. 17.**
silence; and that not onely from euill or in-
different, but from good: for a wise man
(saith Salomon) concealeth knowledge, **Pro. 12. 23**
which is an excellent good thing: but the
heart of the foole doeth publish foolishnesse.
And Samuel concealed the anointing of **Sam. 16.**
David, by saying he was come to doe sacri-
fice. And Saint Paul saith, our worke life **Col. 3. 3.**
is hid with Christ.

Q. Which is the fift and twentieth
doctrine and learning that is to bee ga-
thered out of the Word of God, the pra-
ctice whereof maketh much to Gods
glorie, and the good of his Church.

A. It is the doctrine of verball or
outward Prayer, which is not yf al-

series for a mans owne particular, be-
cause every mans conscience in secret is
pricke of his owne wants; nor for Gods
cause, as if hee knew not the very secret
thoughts of our hearts, but for the
Church sake, yet also it makes to the
good of the partie, and the glorie of
God. Therefore our Saviour setteth
downe an outward forme of prayer with
the circumstances, saying, *after this man-*

Mat 6.9.6.

7.8.9.

1.Tim.4.1.

1.King 8.

Acts 4.34.

ner pray ye, Our Father which art in hea-
ven. And Saint Paul exhorteth, that
first of all supplication, prayer, intercessi-
on, and giving of thanks be made for all
men, for Kings, and all that are in autho-
ritie, that we may lead a quiet and peace-
able life, in all godlines and honestie. And
Salomon stretched out his hands toward
heaven and said, O Lord God, &c. And so
the Apostles lift up their voyces to God
with one accord, and said; O Lord thou that
art the God which hath made heaven, &c.

Q. Which is the twentieth five kind
of knowledge and learning, that we are
to receive from the booke of God, and
to put in practice for our temporall and
eternall good.

A. It is that doctrine that teacheth of
Ensam-

Ensamble, both good and euill; the one from God, his Angels and good men; the other from the diuell, his Angels, and euill men. This is to be hated and eschewed, that is to be loued and followed. Therefore (saith our Saviour) *I haue giuen you an example, that you should doe even as I haue done vnto you.* And Saint Paul giueth this counsell to *Timothie*, to let women despise his youth, but to bee vnto them that beleue, an ensample in word, conuersation, in loue, in spirit, in faith, and in purenesse. Yea, Saint Peter flatly chargeth the Elders to feede the flocke of God, not as though they were Lords ouer Gods inheritance, but that they be ensamples vnto the flocke. And Saint Iude saith, that the Cities of Sodom and Gomorah are set forth for an ensample, and suffer the vengeance of eternall fire.

Which is the seuen and twentieth art and doctrine that the holy Scriptures doe teach, as very profitable and necessarie to be knowne and practised by all men.

A. The Art of speaking and giuing that vniuersally euill and little member, the tongue, in respect of time and other

Am. 3. 3. 2. circumstances that are to bee regarded in
Ecd. 3. 7. speaking: for there is a time to speake, and
a time to be silent; we must be swift to heare,
but slow to speake. Saith Saint James; wee
Iam. 1. 19. must not speake euill of another. Hee
Iam. 4. 11. that speaketh euill of his brother, or he that
condemneth his brother, speaketh euill of
the Law. Salomon saith, that death and
Pro. 18. 21. life is in the power of the tongue; and they
that loue it, shall eat the fruit thereof. In
many words there cannot want iniquitie:
Pro. 10. 13. but he that refraineth his lipps is wise. The
20. tongue of the iust man is as fined siluer: but
the heart of the wicked is little worth. To
conclude this point, for the holy Scrip-
tures are very plentiful herein: If any man
1. Pet. 4. 11. speak, let him speake as the words of God,
and let his mouth be fruitfull in wisdom.

Q. Which is the eight and twentie
doctrine and knowledge that is set
down in the holy Scriptures, the pra-
ctice whereof may make much to Gods
glory, and good of the Church.
It is the learning and skill of wri-
ting, which is an antient inuention, and
is here to be taken not so much for the
fixing of diuers characters, as for the
fixing out pleasant words, and an up-
right

right writing, such the words of truth. Eccl. 12. 10
 When, where, and by whom, the first
 letters of what language soever were in-
 vented it makes not much to know. To
 be sure, God of old time, three thousand
 yeeres agoe, about the time of giuing
 the Law, commanded *Moses to write* Exo. 17. 14
the warre of Amaleck for a remembrance
in the booke. And the people of Israel
 were cominanded to write the words of
 God upon the postes of their houses, and up- Deut. 10. 1
 on their gates. But Salomon commands us
 to write them upon the tables of our hearts. Pro. 7. 3.
 And Christ willeth *John to write the* Rev. 1. 19
things which he had seene, which were, and
the things which shall come hereafter. And
 Saint Iude saith, that when he gave all di-
 ligence to write unto the Christians of the
 common saluation, it was needfull to write
 unto them to exhort them. Iude 3.

Q. Which is the nine and twentieth
 discipline and learning that wee are to
 receiue from God out of the Scriptures,
 the practice whereof is profitable both
 to temporall and eternall happinesse?
 A. It is the wisdom of ordinary
 and extraordinary businesse; either of
 our generall or particular vocation,
 sold com-

- comprehending all the actions of man, besides these specified going before this common place, and following after. For the *Proverbs of Solomon* were written
- Prov. 1. 3.** (saith the Spirit of God) to receive instruction, and to do wisely by justice, and judgement, and equity: for he that is wise in his businesse shall finde good, and he that trafficketh in the Lord, he is blessed. And every wise man will worke by knowledge, but a fool will spread abroad folly. For there is a man whose travell is in wisdom, and knowledge, and in equity; yet is a man
- Ecc. 1. 31.** that hath not travelled therein shall begin his portion: notwithstanding it is good to doe all that a man hath shall find to doe, with all his power: for their is neither work,
- Ecc. 9. 10.** nor invention, nor knowledge, nor wisdom, is the grace which thou gapest. Therefore
- Rom. 16. 19.** Saint Paul would have the Romans, though their obedience was come abroad among all, to be wise unto that which is good, and simple concerning evil.
- Q.** Which is the thirtieth Art and learning that wee may reade of in the word of God, and which every good Christian is bound to know & practice?
- A.** It is the Art of benediction or blessing.

bleſſing of our deeds and actions that they make to Gods glory, our owne temporall and eternall good, and our neighbours. For Paul planteth, and Apollus watereth, but God gives the increaſe; 1. Cor. 3. 6 therefore are wee taught by Moſes to pray vnto the Lord after this manner:

Let the beautie of the Lord be vpon vs, and direct thou the worke of our hands vpon vs. *even direct the worke of our hands.* And *when the Arke went forward Moſes ſaid;*

Riſe vp Lord, and let thine enemies be ſcattered; and let them that hate thee flee before thee: and when it reſted hee ſaid; Re- turne O Lord to the many thouſands of Iſ-

rael. And Saint Paul prayed that by ſome meanes or other hee might haue a proſperous journey by the will of God to come vnto the Roman. In the ſame manner Abraham ſervant going about to get a wife for Iſaac, ſaid; O Lord God of my maſter Abraham, I beſeech thee ſend mee good ſpeed this day, and ſhew mercy vnto my maſter Abraham: for except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the City, the keeper watcheth in vaine.

Q. Which is the thirty one point of know-

knowledge and learning that is reuealed in the holy Scriptures, as very necessary to be known of every Christian?

A. It is the vnderstanding and knowledge in some measure of the infinite and vnsearchable prouidence of Almighty God, in the administration of good and euill. For shall we receive good at the hand of God, and not receive euill; and the Lord hath giuen, and the Lord hath taken away: it is the Lord that killeth, and maketh aliuie; the Lord bringeth down to the grave, and raiseth up. The Lord maketh poore, and the Lord maketh rich; bringeth low, and exalteth. The Lord giueth snow like wooll, and scattereth the hoarie frost like ashes: he casteth forth his ice like morsels, who can abide the cold thereof: he sendeth his word and melteth them, he causeth his wind to blow, and the waters to flow. And David saith, it was the Lord that bid Shimei curse him: yea our blessed Sauour teacheth vs, that a sparrow shall not fall to the ground without our Father which is in heauen: and all the haire of our heads are numbred: and it is God that worketh all, Eccles. 11. 5.

Q. Which is the two and thirtieth point

point of knowledge which God hath
revealed in his word, as very profitable
for all men to obserue, both for this life,
and that which is to come.

A. It is that godly discretion that e-
very wise Christian should haue in dis-
cerning betweene good and euill; that
is administred by the diuine providence
or will of God, approbatiue and permis-
siue; eschewing the one, and chusing
the other. For so Saint Iohn comman-
deth saying, *beloued, follow not that which
is euill, but that which is good. Hee that
doth well is of God, but hee that doth
euill hath not seene God. And he that
desireth life, and longeth long dayes for to see
good, let him refraine his tongue from euill,
and his lips that they speake no guile: let
him eschew euill, and doe good: for God se-
teth life and death, blessing and cursing be-
fore vs, to refuse the one, and to chuse the
other. When we haue eat & are full, we must
beware that wee forget not the Lord our
God. Therefore it is said Ioseph refused to lie
with his Masters wife: and Moses refused
to be called the son of Pharaohs daughter.*

Q. Which is the three and thirtieth
kind of learning and knowledge that the

holy Scripture seneth before our eyes, as
very expedient for all men to learne and
practise?

A. It is that prudence that is to bee
observed in regard of the second part of
Gods providence; to wit, of good. For
we are not onely forbidden euill, but also
commanded good; to seeke peace and follow
after it. For trust in the Lord and do good;
dwelle in the land, and thou shalt be fed as-
suredly. Try all things, and keep that

Ps. 34. 14

PAL 37. 3

1. Th. 5.

31.

1. Pet. 3. 13

1. Cor. 13.

31.

Prov. 15.

26. 17.

which is good: and who it is that will
harm you, if you follow that which is good.

Yea we are counselled not onely to chuse
in the positive that which is good, but of
two or more, to take the better, or the best
good. So saith Saint Paul, but desire you
the best gifts, and I will teach you a more
excellant way. Better is a little with the
fear of the Lord, then great treasure and
trouble therewith. Better is a dinner of
green herbs where love is, then a stalled
Oxe and hured therewith.

Q. Which is the foure and thirtieth
point of doctrine contained in the word
of God, and very fit to bee learned and
practised by every good Christian?

A. It is the knowledge and wisdom
of

of conuersation, not onely in respect of things simply good or euill; but also here is to be vnderstood our whole carriage in generall, as it were from the day of our birth, to the day of our death, in outward and indifferent things. For *who is a wise man and endued with knowledge among you, let him shew by good conuersation his workes in meeknesse of wisdom, and let your conuersation bee without enuie:* to which may bee added that of Saint Paul, in regard of outward things, *take heed that ye walke circumspectly, not as fooles, but as wise.* But Saint Peter mounteth up on high, when he draweth his reason from the last day, seeing that all things must be dissolued, what manner of persons ought we to bee in holy conuersation and godlinesse, and willet wives to be subiect to their husbands, that *even they which obey not the Word, may without the Word be wonne by the conuersation of the wives, when they beheld their pure conuersation.*

Iam. 3. 13.

Heb. 13. 9.

1. Cor. 14. 20.

Eph. 5. 22.

1. Pet. 3. 11.

1. Pet. 3. 12.

1. Tim. 2. 15.

Q. Which is the fift and thirtieth kind of knowledge and learning that we may reade of in the holy Scriptures, as an especiall helpe and guide of our life and

and conuersation?

- A.* It is the gift of experience, without which the contemplative knowledge of a man is to bee esteemed as it were nothing; for though shee be said to bee the mistresse of fooles, yet must wise men also learne of her: for she hath to her mother that most necessarie vertue of Patience; and to her daughter that excellent gift of Hope. So teacheth the Apostle, *Rom. 5. 4.* *knowing that tribulation bringeth forth patience, and patience experience, and experience hope: and for the obtaining of the same, we are commanded to try all things, and to keepe that which is good, and through manifold tentations, the triall of our faith being much more precious then gold that perisheth, though it bee tried with fire, shall be found to our praise and honour and glory, in the appearing of Iesus Christ. And did not David ground his courage and valour to fight with Goliath, upon experience that hee had of Gods deliuerances and victorie which hee gaue him against a Lion, and a Beare.*

36.

Q. Which is the sixe and thirtieth
A. And knowledge that the Word of
God lyeth before our eyes, to the in-
tent

tent we might foreknow the same, and the better practice it, when as thereunto we shall be called?

A. It is that difficult and yet most necessary Art of Well-dying, without which there can be no saluation; for if the tree doe fall toward the South, or toward the North; in the place where the tree falleth, there it shall be. And howsoever it is appointed for all men once to die, yet they onely are fully blessed that die in the Lord, for they rest from their labours, and their workes follow them: and they onely shall say, Death is swallowed up into victory. O death where is thy sting! O grave where is thy victory! for hee that heareth the word of Christ, and beleueth him that sent him, hath euermlasting life, and shall not come into condemnation, but hath passed from death to life: and if a man keepe his word, he shall neuer see death: but woe be unto the wicked, that shall seeke death and shall not find it; and shall desire to die, and death shall flie from them.

Exel. 11. 3.
2. Heb. 9.
Gen. 3.
Rom. 14. 13.
1. Cor. 15.
54. 55.
Ioh. 5. 24.
Ioh. 8. 51.
Rom. 9. 6.

Q. Which is the thirtie seuenth point of knowledge and learning which is contained in the booke of God; and not onely necessary, but also comfortable

D

ble

ble to vnderstand and know?

A. It is that doctrine and secret point of truth, that layeth open the state and condition of every particular man after death, principally in regard of the soule in another world; and secondarily in respect of the body & estate in this world present. For as it is said by *Salomon* of the diuers conditions of men before death, in respect of high and low: *many*
Pro. 29. 26 *doe seeke the face of the King, but every mans iudgement commeth of the Lord,* the same may be spoken of every mans particular iudgement after death: for *God*
Ecc. 12. 14 *will bring every works unto iudgement,*
Heb. 9. 27. *with every secret thing, whether it be good or euill. After death (saith Saint Paul), commeth the iudgement;* which may be understood not only of the generall, but also particular: *Thus the particular iudgment of Lazarus after death was that hee*
Luk. 16. 22 *was carried by the Angels into Abrahams bosome:* but the rich mans iudgement is otherwise described: *He died, and was buried, and being in hell torments, &c.*

Q. Which is the eight and thirtieth and last Art and doctrine, that the Almighty God in the holy Scriptures of
the

the old and new Testament hath reuealed; the knowledge whereof maketh much both to our temporall and eternall happinesse?

A. It is that great and wonderfull mystery, profound & secret knowledge of the last day of the world; wherein shall bee the generall iudgement of all both quicke and dead, elect and reprobate; which day shall come as a thiefe in the night, in the which the heauens shall passe away, and the elements shall melt with heate: and the earth, with the workes that are therein, shall bee burnt vp: and the Lord himselfe shall descend from heauen, with a shout, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first, then shall we which live and remaine be caught up with them also in the clouds to meet the Lord in the ayre, and so shall wee ever bee with him. For they shall come forth that haue done good, unto the resurrection of life, but they that haue done euill unto the resurrection of condemnation. And thus shall Christ say to the sheepe on his right hand, Come ye blessed of my Father, take the inheritance of the kingdom prepared

1. Theſ. 5. 2

2. Pet. 3. 10

1. Theſ. 16

27.

Ioh. 5. 29.

Mat. 25.

34 41.

for you from the foundation of the world:
but to the goats on the left hand; Depart
from me ye cursed into everlasting fire,
prepared for the diuell and his Angels.

The conclusion.

NOW (courteous Reader) let mee
entreat thee, both to praise God,
and to pray vnto God for mee: to praise
God for the finishing of this, and to pray
vnto God to giue mee good successe in
the next, which shall bee the Art of
Christ: before which I haue sent this,
as *John the Baptist*, to vsher and prepare
the way: and the seuen and thirty trea-
tises ensuing, as the Apostles and Disci-
ples of Christ to follow after. All which
(it may so please God to fulfill the terme
of my dayes and yeeres, that I may, be-
fore I attaine vnto the age of man, as it
is set downe in the prayer of *Moses*, the
man of God, that I may see fully perfor-
med and finished, according vnto that
weake ability that the Lord hath giuen
me. Yea, though I allow vnto euery Art
an whole yeere, for the performing of
the same. But my desire and trust in the
Lord

Exod. 3.36
Psal. 90.10

Lord is, that I shall accomplish and bring the same to passe through the helpe of good prayers in a farre shorter time, and with more expedition. Howsoever it is true that the issues of all businesses are in the hands of God, to dispose of according to his Infinite wisdom. But what successe soever it shall please God to giue, I know what the Apostle saith, that if there be first a willing mind, it is accepted according to that a man hath, and not according to that hee hath not. Therefore let me beseech and entreat the good and vertuous, laying aside forestalled and preiudicate censures, charitably to interpret and iudge this my labour and endeauour. And as for the ignorant, malicious and enuious spirits, wherewith this present age of ours (I know well enough) is pestered, I can say as Saint Paul said, I passe very little to be iudged of them. And so with my hearty prayers vnto God that some glory may redound by this my worke vnto his name, and some good vnto his Church, committing both thee (gentle Reader) and my selfe vn-

2. Cor. 8. 12

1. Cor. 4. 3.

to his fatherly protection: I conclude
and make an end with the next
occasion of good parting. Now
I will with more expedition show
how it is necessary of all duties
that we are in the hands of God, to the
Singular Christian.

THE FOURE PETITIONS

of the Author.

1. **O** God let me know, doe speak, and
write these 3 desires.
2. Give me all things that thou knowest
to be mine, all-seeing wisdom may help
and further me thereto.
3. With-hold all things that may let and
hinder me therefrom.
4. And at the last let me enjoy thy Christ
in the kingdom of Heaven. Amen.

With my hearty prayers unto God that
some glory may be found by this my
worke unto his name, and some good
unto his Church, continuing yours
these (Gautie Reader) and my selfe
to

